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human will, the true source of character. If man is controlled by Christ, the lectures teach, he will be true to himself, to the family, and to society. All the lectures glorify the ministry of Phillips Brooks, which was directed to the best in every man, and called it forth in loving fealty to Jesus Christ as the Savior and Master of all men. Even Dr. Peabody's address, which is upon Christ's social message, declares that social regeneration waits upon the regeneration of the individual. The last lecture of the volume, "The Message of Christ to the Family," is meager and inadequate in the treatment of its theme, and contains an unfortunate misprint of the title of Dr. Bushnell's book from which a quotation is made, making it *Christian Nature* instead of *Christian Nurture*. These lectures should be carefully read by every minister of the gospel for their scope, for the high quality of their material, and for their clear, vigorous, finished style.

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THE MAKING OF HAWAII. A Study in Social Evolution. By WILLIAM FREMONT BLACKMAN, Professor in Yale University. New York: The Macmillan Co., 1899. Pp. ix + 266. $2.

THE annexation of Hawaii gives a national, political, and economic interest to this timely and valuable volume. Data are furnished for a fair and impartial judgment of the value of American missions. The author's testimony to the actual civilizing service of these agencies of culture is rendered all the more impressive because he honestly recognizes the rigidity, austerity, and narrow Puritanism which injured the work of the worthy and devoted early missionaries. The explanation of the gradual disappearance of the native population, one of the most pathetic incidents of contact with stronger races, is very satisfactory, and it should put an end to the malicious and ignorant assertion, sometimes heard, that it is due to the teachings of the best friends the poor creatures have ever had.

The sociological analysis of materials is a searching instrument for the discovery and interpretation of the significant facts in the situation, and it suggests a fruitful method for study of other fields. The author gives a picture of domestic, economic, governmental, and religious institutions in the pagan, transition, and recent periods of Hawaiian history. The merely ecclesiastical factor gains in significance by finding its setting in the social complex of which it forms a vital part.

The optimistic conclusion as to the ability of white men to live and rear families in the tropics does not agree with the less hopeful view of Professor Ripley's recent work on *The Races of Europe*. Until we have the costly experience of several generations of adventurers, with heavy sacrifice of pioneers, somewhat mitigated by sanitary science, we must be content with speculation.

The dark side of commercialism is shown (p. 202) in the practical enslavement of the laborers imported by sugar planters under contract. The extension of our immigration laws promises a correction of this iniquity.

At certain points the omission of historical details leaves the explanation of events incomplete. The absence of a map is felt.

C. R. HENDERSON.

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A Brief Introduction to Modern Philosophy. By Arthur Kenyon Rogers, Ph.D. (New York: The Macmillan Co., 1899; pp. 360; $1.25.) This volume, like Professor Hibben's *Problems of Philosophy*, attempts to develop in brief compass the essential points of view in modern philosophy, and the problems and schools of thought growing out of them. The author endeavors to state the issues in untechnical language, and with constant reference to their origin in, and application to, concrete experience, and hopes thus to bring home to the student the practical significance of philosophic inquiry. Three chapters are devoted to the typical aspects of ontology and epistemology, and these are followed by a critical estimate of the Kantian, Hegelian, and agnostic attempts at solving the epistemological problem. In the closing chapter the author attempts a positive formulation of results by outlining a system of theistic idealism, and indicating the limits and criteria of philosophic inquiry. The treatment is by no means without interest for the trained reader. The criticism of Hegel and the attempt to justify the theistic conception of the relation of God to finite individuals are especially worthy of notice. Both are grounded upon the epistemological doctrine of a reference in knowledge to a reality, which transcends in its being the experience through which it is known. Hegel, ignoring this reference, identifies, according to the author, his Absolute with conscious processes, and thus is logically forced to a pure solipsism, or the alternative of a pantheism, which swallows up all finite, human individuality. The problem of theism is, starting